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A TRACTATE OF EDUCATION.

TO

MR. SAMUEL HARTLIB.

BY

JOHN MILTON.

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A TRACTATE OF EDUCATION, &c.

Written about the Year 1650.

Mr. HARTLIB,

I AM long ſince perſuaded, that to ſay, or do ought worth memory and imitation, no purpoſe or reſpect ſhould ſooner move us, than ſimply the love of GOD, and of mankind. Nevertheleſs to write now the reforming of education, tho' it be one of the greateſt and nobleſt deſigns that can be thought on, and for the want whereof this nation periſhes, I had not yet at this time been induc'd, but by your earneſt intreaties and ſerious conjurements; as having my mind for the preſent

preſent half diverted in the purſuance of ſome other aſſertions, the knowledge and the uſe of which cannot but be a great furtherance both to the enlargement of truth, and honeſt living, with much more peace. Nor ſhould the laws of any private Friendſhip have prevail'd with me to divide thus, or tranſpoſe my former thoughts, but that I ſee thoſe aims, thoſe actions which have won you with me the eſteem of a perſon ſent hither by ſome good providence from a far country, to be the occaſion and the incitement of great good to this iſland. And, as I hear, you have obtain'd the ſame repute with men of moſt approv'd wiſdom, and ſome of higheſt authority among us; not to mention the learned correſpondence which you hold in foreign parts, and the extraordinary pains and diligence which you have us'd in this matter, both here and beyond the ſeas; either by the definite will of GOD ſo ruling, or the peculiar ſway of nature, which alſo is GOD's working. Neither can I think that,

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ſo reputed, and ſo valu'd as you are, you would, to the forfeit of your own diſcerning ability, impoſe upon me an unfit and over-ponderous argument, but that the ſatisfaction which you profeſs to have receiv'd from thoſe incidental diſcourſes which we have wander'd into, hath preſt and almoſt conſtrained you into a perſuaſion, that what you require from me in this point, I neither ought, nor can in conſcience defer beyond this time, both of ſo much need at once, and ſo much Opportunity to try what GOD hath determin'd. I will not reſiſt therefore, whatever it is, either of divine or human obligement, that you lay upon me; but will forthwith ſet down in writing, as you requeſt me, that voluntary Idea, which hath long in ſilence preſented itſelf to me, of a better education, in extent and comprehenſion far more large, and yet of time far ſhorter, and of attainment far more certain, than hath been yet in practice. Brief I ſhall endeavour to be; for that which I have to ſay, aſſuredly

edly this nation hath extreme need ſhould be done ſooner than ſpoken. To tell you therefore what I have benefited herein among old renowned authors, I ſhall ſpare; and to ſearch what many modern januas and didactics, more than ever I ſhall read, have projected, my inclination leads me not. But if you can accept of theſe few obſervations which have flowered off, and are, as it were, the burniſhing of many ſtudious and contemplative years, altogether ſpent in the ſearch of religious and civil knowledge, and ſuch as pleas'd you ſo well in the relating, I here give you them to diſpoſe of.

The end then of learning is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neareſt, by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith makes up the higheſt perfection. But becauſe our underſtanding cannot in this body found itſelf but

but on ſenſible things, nor arrive ſo clearly to the knowledge of GOD and things inviſible, as by orderly conning over the viſible and inferior creature, the ſame method is neceſſarily to be followed in all diſcreet teaching. And ſeeing every nation affords not experience and tradition enough for all kinds of learning, therefore we are chiefly taught the languages of thoſe people who have at any time been moſt induſtrious after wiſdom; ſo that language is but the inſtrument conveying to us things uſeful to be known. And tho' a linguiſt ſhould pride himſelf to have all the tongues that Babel cleft the world into, yet, if he had not ſtudied the ſolid things in them, as well as the words and lexicons, he were nothing ſo much to be eſteem'd a learned man, as any yeoman or tradeſman competently wiſe in his mother dialect only. Hence appear the many miſtakes which have made learning generally ſo unpleaſing and ſo unſucceſsful; firſt we do amiſs to ſpend ſeven or eight years merely in ſcraping

ping together ſo much miſerable Latin and Greek, as might be learnt otherwiſe eaſily and delightfully in one year. And that which caſts our proficiency therein ſo much behind, is our time loſt partly in too oft idle vacancies given both to ſchools and univerſities, partly in a prepoſterous exaction, forcing the empty wits of children to compoſe themes, verſes and orations, which are the acts of ripeſt judgment, and the final work of a head fill'd by long reading and obſerving, with elegant maxims, and copious invention. Theſe are not matters to be wrung from poor ſtriplings, like blood out of the noſe, or the plucking of untimely fruit: beſides the ill habit which they get of wretched barbarizing againſt the Latin and Greek idiom, with their untutor'd Angliciſms, odious to be read, yet not to be avoided without a well continu'd and judicious converſing among pure authors digeſted, which they ſcarce taſte; whereas, if after ſome preparatory grounds of ſpeech, by their certain forms

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got into memory, they were led to the praxis thereof in ſome choſen ſhort book leſſon'd throughly to them, they might then forthwith proceed to learn the ſubſtance of good things, and arts in due order, which would bring the whole language quickly into their power. This I take to be the moſt rational and moſt profitable way of learning languages, and whereby we may beſt hope to give account to GOD of our youth ſpent herein: and for the uſual method of teaching arts, I deem it to be an old error of univerſities not yet well recover'd from the ſcholaſtic groſſineſs of barbarous ages, that inſtead of beginning with arts moſt eaſy, (and thoſe be ſuch as are moſt obvious to the ſenſe,) they preſent their young unmatriculated novices, at firſt coming, with the intellective abſtractions of logic and metaphyſics; ſo that they having but newly left thoſe grammatic flats and ſhallows, where they ſtuck unreaſonably, to learn a few words with lamentable conſtruction, and now on the

ſudden, tranſported under another climate, to be toſt and turmoil'd with their unballaſted wits in fathomleſs and unquiet deeps of controverſy, do for the moſt part grow into hatred and contempt of learning, mock'd and deluded all this while with ragged notions and bablements, while they expected worthy and delightful knowledge, 'till poverty or youthful years call them importunately their ſeveral ways, and haſten them with the ſway of friends, either to an ambitious or mercenary, or ignorantly zealous divinity: ſome allur'd to the trade of law, grounding their purpoſes not on the prudent and heav'nly contemplation of juſtice and equity, which was never taught them, but on the promiſing and pleaſing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to ſtate affairs, with ſouls ſo unprincipled in virtue, and true generous breeding, that flattery, and court ſhifts, and tyrannous aphoriſms appear to them the higheſt points of wiſdom; inſtilling their barren hearts

hearts with a conſcientious ſlavery, if, as I rather think, it be not feign'd; others, laſtly, of a more delicious and airy ſpirit, retire themſelves, knowing no better, to the enjoyments of eaſe and luxury, living out their days in feaſt and jollity; which indeed is the wiſeſt and the ſafeſt courſe of all theſe, unleſs they were with more integrity undertaken. And theſe are the fruits of miſpending our prime youth at the ſchools and univerſities as we do, either in learning mere words, or ſuch things chiefly as were better unlearnt.

I ſhall detain you no longer in the demonſtration of what we ſhould not do, but ſtraight conduct you to a hill-ſide, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the firſt aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly proſpect, and melodious ſounds on every ſide, that the harp of Orpheus was not more charming. I doubt not but ye ſhall have more ado to drive our dulleſt and lazieſt

zieſt youth, our ſtocks and ſtubs, from the infinite deſire of ſuch a happy nurture, than we have now to hale and drag our choiceſt and hopefulleſt wits to that aſinine feaſt of ſow thiſtles and brambles which is commonly ſet before them, as all the food and entertainment of their tendereſt and moſt docible age. I call therefore a complete and generous education that which fits a man to perform juſtly, ſkilfully and magnanimouſly, all the offices, both private and public, of peace and war. And how all this may be done between twelve and one and twenty, leſs time than is now beſtow'd in pure trifling at grammar and ſophiſtry, is to be thus order'd.

Firſt, to find out a ſpacious houſe, and ground about it fit for an academy, and big enough to lodge an hundred and fifty perſons, whereof twenty, or thereabout, may be attendants, all under the government of one, who ſhall be thought of deſert ſufficient, and ability either to do all, or wiſely to direct, and overſee it done. This

place

place ſhould be at once both ſchool and univerſity, not needing a remove to any other houſe of ſcholarſhip, except it be ſome peculiar college of law, or phyſic, where they mean to be practitioners; but as for thoſe general ſtudies, which take up all our time from Lilly to the commencing, as they term it, maſter of arts, it ſhould be abſolute. After this pattern, as many edifices may be converted to this uſe, as ſhall be needful in every city throughout this land, which would tend much to the increaſe of learning and civility every where. This number, leſs or more, thus collected, to the convenience of a foot company, or interchangeably two troops of cavalry, ſhould divide their days work into three parts, as it lies orderly: their ſtudies, their exerciſe, and their diet.

For their ſtudies, firſt they ſhould begin with the chief and neceſſary rules of ſome good grammar, either that now us'd, or any better: and while this is doing, their ſpeech is to be faſhion'd

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to a diſtinct and clear pronunciation, as near as may be to the Italian, eſpecially in the vowels. For we Engliſhmen being far northerly, do not open our mouths in the cold air, wide enough to grace a ſouthern tongue; but are obſerv'd by all other nations to ſpeak exceeding cloſe and inward: ſo that to ſmatter Latin with an Engliſh mouth, is as ill a hearing as Law-French. Next to make them expert in the uſefulleſt points of grammar, and withal to ſeaſon them, and win them early to the love of virtue and true labour, ere any flattering ſeducement, or vain principle ſeize them wandring, ſome eaſy and delightful book of education ſhould be read to them; whereof the Greeks have ſtore, as Cebes, Plutarch, and other Socratic diſcourſes. But in Latin we have none of claſſic authority extant, except the two or three firſt books of Quintilian, and ſome ſelect pieces elſewhere. But here the main ſkill and ground-work will be, to temper them ſuch lectures and explanations upon every opportuni-

ty,

ty, as may lead and draw them in willing obedience, inflam'd with the ſtudy of learning, and the admiration of virtue, ſtirr'd up with high hopes of living to be brave men, and worthy patriots, dear to GOD, and famous to all ages; that they may deſpiſe and ſcorn all their childiſh, and ill-taught qualities, to delight in manly and liberal exerciſes, which he who hath the art and proper eloquence to catch them with, what with mild and effectual perſuaſions, and what with the intimation of ſome fear, if need be, but chiefly by his own example, might in a ſhort ſpace gain them to an incredible diligence and courage; infuſing into their young breaſts ſuch an ingenuous and noble ardor, as would not fail to make many of them renowned and matchleſs men. At the ſame time, ſome other hour of the day, might be taught them the rules of arithmetic, and ſoon after the elements of geometry, even playing, as the old manner was. After evening-repaſt, 'till bed-time, their thoughts will be beſt taken

taken up in the eaſy grounds of religion, and the ſtory of ſcripture. The next ſtep would be to the authors of agriculture, Cato, Varro, and Columella; for the matter is moſt eaſy, and if the language be difficult, ſo much the better, it is not a diſficulty above their years: and here will be an occaſion of inciting and enabling them hereafter to improve the tillage of their country, to recover the bad ſoil, and to remedy the waſte that is made of good; for this was one of Hercules's praiſes. Ere half theſe authors be read (which will ſoon be, with plying hard, and daily) they cannot chooſe but be maſters of an ordinary proſe. So that it will be then ſeaſonable for them to learn in any modern author, the uſe of the globes, and all the maps; firſt with the old names, and then with the new: or they might be then capable to read any compendious method of natural philoſophy. And at the ſame time might be entring into the Greek tongue, after the ſame manner as was before preſcrib'd in the Latin;

Latin; whereby the difficulties of grammar being ſoon overcome, all the hiſtorical phyſiology of Ariſtotle and Theophraſtus are open before them, and, as I may ſay, under contribution. The like acceſs will be to Vitruvius, to Seneca's natural queſtions, to Mela, Celſus, Pliny, or Solinus. And having thus paſt the principles of arithmetic, geometry, aſtronomy, and geography, with a general compact of phyſics, they may deſcend in mathematics to the inſtrumental ſcience of trigonometry, and from thence to fortification, architecture, enginry, or navigation. And in natural philoſophy they may proceed leiſurely from the hiſtory of meteors, minerals, plants and living creatures, as far as anatomy. Then alſo in courſe might be read to them, out of ſome not tedious writer, the inſtitution of phyſic; that they may know the tempers, the humours, the ſeaſons, and how to manage a crudity: which he who can wiſely and timely do, is not only a great phyſician to himſelf, and to his friends, but alſo may,

at ſome time or other, ſave an army by this frugal and expenſeleſs means only; and not let the healthy and ſtout bodies of young men rot away under him for want of this diſcipline; which is a great pity and no leſs a ſhame to the commander. To ſet forward all theſe proceedings in nature and mathematics, what hinders, but that they may procure as oft as ſhall be needful, the helpful experiences of hunters, fowlers, fiſhermen, ſhepherds, gardeners, apothecaries; and in the other ſciences, architects, engineers, mariners, anatomiſts; who doubtleſs would be ready, ſome for reward, and ſome to favour ſuch a hopeful ſeminary? And this will give them ſuch a real tincture of natural knowledge, as they ſhall never forget, but daily augment with delight. Then alſo thoſe poets which are now counted moſt hard, will be both facile and pleaſant, Orpheus, Heſiod, Theocritus, Aratus, Nicander, Oppian, Dionyſius; and in Latin, Lucretius, Manilius, and the rural part of Virgil.

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By this time, years and good general precepts will have furniſh'd them more diſtinctly with that act of reaſon which in ethics is call'd Proaireſis; that they may with ſome judgment contemplate upon moral good and evil. Then will be requir'd a ſpecial reinforcement of conſtant and ſound endoctrinating to ſet them right and firm, inſtructing them more amply in the knowledge of virtue and the hatred of vice: while their young and pliant affections are led thro' all the moral works of Plato, Xenophon, Cicero, Plutarch, Laertius, and thoſe Locrian remnants; but ſtill to be reduc'd in their nightward ſtudies, wherewith they cloſe the day's work, under the determinate ſentence of David or Solomon, or the evangeliſts and apoſtolic ſcriptures. Being perfect in the knowledge of perſonal duty, they may then begin the ſtudy of œconomics. And either now, or before this, they may have eaſily learnt at any odd hour the Italian tongue. And ſoon after, but with warineſs and good antidote,

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it would be wholſome enough to let them taſte ſome choice comedies, Greek, Latin, or Italian: thoſe tragedies alſo that treat of houſhold matters, as Trachiniæ, Alceſtis, and the like. The next remove muſt be to the ſtudy of politics; to know the beginning, end, and reaſons of political ſocieties; that they may not in a dangerous fit of the commonwealth be ſuch poor, ſhaken, uncertain reeds, of ſuch a tottering conſcience, as many of our great counſellors have lately ſhewn themſelves, but ſtedfaſt pillars of the ſtate. After this they are to dive into the grounds of law, and legal juſtice; deliver'd firſt, and with beſt warrant, by Moſes; and as far as human prudence can be truſted, in thoſe extoll'd remains of Græcian law-givers, Lycurgus, Solon, Zaleucus, Charondas; and thence to all the Roman edicts and tables, with their Juſtinian; and ſo down to the Saxon and common laws of England, and the ſtatutes. Sundays alſo and every evening may be now underſtandingly ſpent in the high-

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eſt matters of theology, and church-hiſtory ancient and modern: and ere this time the Hebrew tongue at a ſet hour might have been gain'd, that the ſcriptures may be now read in their own original; whereto it would be no impoſſibility to add the Chaldee, and the Syrian dialect. When all theſe employments are well conquer'd, then will the choice hiſtories, heroic poems, and Attic tragedies, of ſtatelieſt and moſt regal argument, with all the famous political orations, offer themſelves; which if they were not only read, but ſome of them got by memory, and ſolemnly pronounc'd with right accent and grace, as might be taught, would endow them even with the ſpirit and vigour of Demoſthenes, or Cicero, Euripides, or Sophocles. And now, laſtly, will be the time to read with them thoſe organic arts which enable men to diſcourſe and write perſpicuouſly, elegantly, and according to the fitted ſtyle of lofty, mean, or lowly. Logic therefore, ſo much as is uſeful, is to be referr'd to this due

place,

place, with all her well-couch'd heads and topics, until it be time to open her contracted palm into a graceful and ornate rhetoric, taught out of the rules of Plato, Ariſtotle, Phalereus, Cicero, Hermogenes, Longinus. To which poetry would be made ſubſequent, or indeed rather precedent, as being leſs ſubtile and fine, but more ſimple, ſenſuous and paſſionate. I mean not here the proſody of a verſe, which they could not but have hit on before among the rudiments of grammar; but that ſublime art which in Ariſtotle's poetics, in Horace, and the Italian commentaries of Caſtlevetro, Taſſo, Mazzoni, and others, teaches what the laws are of a true epic poem, what of a dramatic, what of a lyric, what decorum is, which is the grand maſter-piece to obſerve. This would make them ſoon perceive what deſpicable creatures our common rhymers and play-writers be, and ſhew them, what religious, what glorious and magnificent uſe might be made of poetry, both in divine and human things.

things. From hence, and not 'till now, will be the right ſeaſon of forming them to be able writers and compoſers in every excellent matter, when they ſhall be thus fraught with an univerſal inſight into things; or whether they be to ſpeak in parliament or counſel, honour and attention would be waiting on their lips. There would then alſo appear in pulpits other viſages, other geſtures, and ſtuff otherwiſe wrought than what we now ſit under, oft-times to as great a trial of our patience as any other that they preach to us. Theſe are the ſtudies wherein our noble and our gentle youth ought to beſtow their time in a diſciplinary way from twelve to one and twenty; unleſs they rely more upon their anceſtors dead, than upon themſelves living. In which methodical courſe it is ſo ſuppos'd they muſt proceed by the ſteddy pace of learning onward, as at convenient times for memory's ſake to retire back into the middle ward, and ſometimes into the rear of what they have been taught, until they have confirm'd,

and

and ſolidly united the whole body of their perfected knowledge, like the laſt embattelling of a Roman legion. Now will be worth the ſeeing what exerciſes and recreations may beſt agree, and become theſe ſtudies.

Their EXERCISE.

The courſe of ſtudy hitherto briefly deſcrib'd, is, what I can gueſs by reading, likeſt to thoſe ancient and famous ſchools of Pythagoras, Plato, Iſocrates, Ariſtotle, and ſuch others, out of which were bred up ſuch a number of renowned philoſophers, orators, hiſtorians, poets, and princes all over Greece, Italy, and Aſia, beſides the flouriſhing ſtudies of Cyrene and Alexandria. But herein it ſhall exceed them, and ſupply a defect as great as that which Plato noted in the commonwealth of Sparta; whereas that city train'd up their youth moſt for war, and theſe in their academies and Lycæum, all for the gown, this inſtitution of breeding, which I here delineate,

ſhall

ſhall be equally good both for peace and war. Therefore about an hour and a half ere they eat at noon ſhould be allow'd them for exerciſe, and due reſt afterward; but the time for this may be enlarg'd at pleaſure, according as their riſing in the morning ſhall be early. The exerciſe which I commend firſt, is the exact uſe of their weapon, to guard and to ſtrike ſafely with edge, or point; this will keep them healthy, nimble, ſtrong, and well in breath, is alſo the likelieſt means to make them grow large and tall, and to inſpire them with a galant and fearleſs courage, which being temper'd with ſeaſonable lectures and precepts to them of true fortitude and patience, will turn into a native and heroic valour, and make them hate the cowardice of doing wrong. They muſt be alſo practis'd in all the locks and gripes of wreſtling, wherein Engliſhmen were wont to excel, as need may often be in fight to tugg or grapple, and to cloſe. And this perhaps will be enough, wherein to prove and heat their ſingle

ſtrength. The interim of unſweating themſelves regularly, and convenient reſt before meat, may both with profit and delight be taken up in recreating and compoſing their travail'd ſpirits with the ſolemn and divine harmonies of muſic heard or learnt; either while the ſkilful organiſt plies his grave and fancied deſcant, in lofty fuges, or the whole ſymphony with artful and unimaginable touches adorn and grace the well-ſtudied chords of ſome choice compoſer; ſometimes the lute, or ſoft organ-ſtop waiting on elegant voices either to religious, material or civil ditties; which, if wiſe men and prophets be not extremely out, have a great power over diſpoſitions and manners, to ſmooth and make them gentle from ruſtic harſhneſs and diſtemper'd paſſions. The like alſo would not be unexpedient after meat to aſſiſt and cheriſh nature in her firſt concoction, and ſend their minds back to ſtudy in good tune and ſatisfaction; where having followed it cloſe under vigilant eyes 'till about two hours before

ſupper,

ſupper, they are by ſudden alarum or watch-word to be call'd out to their military motions, under ſky or covert, according to the ſeaſon, as was the Roman wont; firſt on foot, then as their age permits, on horſe-back, to all the art of cavalry; that having in ſport but with much exactneſs, and daily muſter, ſerv'd out the rudiments of their ſoldierſhip in all the ſkill of embattelling, marching, encamping, fortifying, beſieging and batterring, with all the helps of ancient and modern ſtratagems, tactics, and warlike maxims, they may as it were out of a long war come forth renown'd and perfect commanders in the ſervice of their country. They would not then, if they were truſted with fair and hopeful armies, ſuffer them, for want of juſt and wiſe diſcipline, to ſhed away from about them like ſick feathers, tho' they be never ſo oft ſupply'd: they would not ſuffer their empty and unrecruitible colonels of 20 men in a company, to quaff out, or convey into ſecret hoards, the wages of a deluſive liſt,

liſt, and a miſerable remnant: yet in the mean while to be over-maſter'd with a ſcore or two of drunkards, the only ſoldiery left about them, or elſe to comply with all rapines and violences. No certainly, if they knew ought of that knowledge that belongs to good men, or good governors, they would not ſuffer theſe things. But to return to our own inſtitute, beſides theſe conſtant exerciſes at home, there is another opportunity of gaining experience to be won from pleaſure itſelf abroad. In thoſe vernal ſeaſons of the year, when the air is calm and pleaſant, it were an injury and ſullenneſs againſt nature not to go out, and ſee her riches, and partake in her rejoicing with heaven and earth. I ſhould not therefore be a perſuader to them of ſtudying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and ſtaid guides, to all the quarters of the land; learning and obſerving all places of ſtrength, all commodities of building and of ſoil,

for

for towns and tillage, harbours and ports for trade: ſometimes taking ſea as far as to our navy, to learn there alſo what they can in the practical knowledge of ſailing and of ſea-fight. Theſe ways would try all their peculiar gifts of nature; and if there were any ſecret excellence among them, would fetch it out, and give it fair opportunities to advance itſelf by, which cou'd not but mightily redound to the good of this nation, and bring into faſhion again thoſe old admired virtues and excellencies, with far more advantage now in this purity of Chriſtian knowledge. Nor ſhall we then need the monſieurs of Paris to take our hopeful youth into their ſlight and prodigal cuſtodies, and ſend them over back again transform'd into mimics, apes, and kickſhaws. But if they deſire to ſee other countries at three or four and twenty years of age, not to learn principles, but to enlarge experience and make wiſe obſervation, they will by that time be ſuch as ſhall deſerve the regard and honour of all men where they

they paſs, and the ſociety and friendſhip of thoſe in all places who are beſt and moſt eminent: and perhaps then other nations will be glad to viſit us for their breeding, or elſe to imitate us in their own country.

Now, laſtly, for their diet there cannot be ſuch to ſay, ſave only that it would be beſt in the ſame houſe; for much time elſe would be loſt a broad, and many ill habits got; and that it ſhould be plain, healthful, and moderate, I ſuppoſe is not of controverſy. Thus, Mr. Hartlib, you have a general view in writing, as your deſire was, of that which at ſeveral times I had diſcours'd with you concerning the beſt and nobleſt way of education; not beginning, as ſome have done, from the cradle, which yet might be worth many conſiderations, if brevity had not been my ſcope: many other circumſtances alſo I could have mention'd, but this, to ſuch as have the worth in them to make trial, for light and direction, may be enough. Only I believe, that this is not a bow

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for every man to ſhoot in that counts himſelf a teacher; but will require ſinews almoſt equal to thoſe which Homer gave Ulyſſes; yet I am withal perſuaded that it may prove much more eaſy in the eſſay, than it now ſeems at a diſtance, and much more illuſtrious; howbeit not more difficult than I imagine, and that imagination preſents me with nothing but very happy and very poſſible, according to beſt wiſhes, if God have ſo decreed, and this age have ſpirit and capacity enough to apprehend.

FINIS.

FINIS.